

the NATIVE VOICE

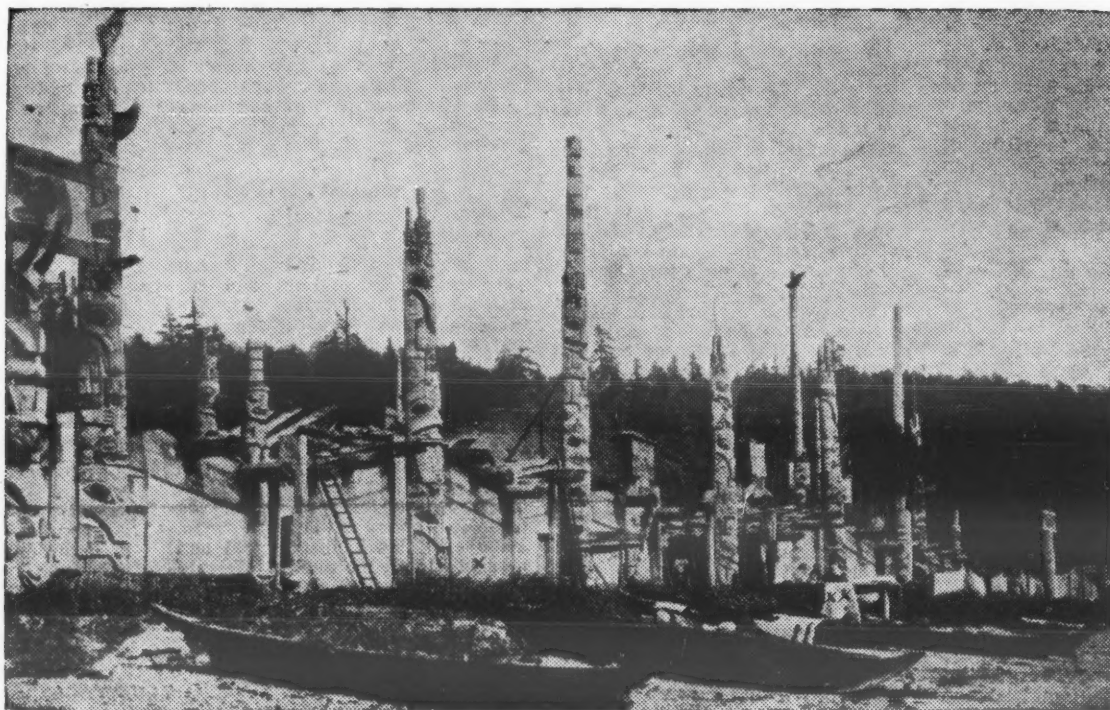
OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

Vol. X. No. 9.

VANCOUVER, B.C., SEPTEMBER, 1956



PRICE 10 CENTS



Indian community houses were a common sight on the B.C. coast 100 years ago.

President Clifton Sets Record Straight

(Text of statement by the president of the Native Brotherhood of British Columbia, Robert Clifton):

I, as President of the Native Brotherhood of British Columbia in consequence of malicious, and illfounded rumors and actions, circulated by enemies and false friends of our people, find it necessary to make this announcement concerning The Native Voice:

The Native Voice is the official organ of the Native Brotherhood of British Columbia. It was founded 10 years ago by Mrs. Maisie A. C. Hurley and members of the Native Brotherhood and has run steadily ever since. It has had a hard struggle but through the loyal efforts and hard work of the Executive and staff it has proven a valuable instrument in the great work of the Native Brotherhood in the fight for better conditions and advancement and defence of the aboriginal rights of the Native people, not only in British Colum-

bia but in other parts of Canada and the United States.

Championing the fight against discrimination and upholding aboriginal rights through the "Voice," the Brotherhood has been able to keep our people informed on vital matters affecting them.

Four out of six directors are Native Indians and members of the Brotherhood and they dictate its policy. There are five Associate Editors, all Indians, and many Native correspondents in different parts of Canada and the United States.

Neither the publisher nor the Associate Editors have ever received any money for their services. The Native people should wake up to the value of this paper and appreciate the great work which is being done by the paper, and they should give it their support.

ROBERT CLIFTON,
President of the Native Bro-

therhood of British Columbia and Director of The Native Voice.

PUBLISHER'S NOTE: It was nice to hear from President Robert Clifton who is up North fishing. Whether fishing or ashore, Mr. Clifton is carrying out the work advocated by our first President and founder, the late Mr. Alfred Adams. He is constantly working among the Native fishermen, discussing their problems, reporting on the progress made by the Brotherhood and discussing plans for solving their problems.

Mr. Clifton is a fiery, energetic man who puts his whole hearted effort into work for the Brotherhood and The Native Voice. Robert is a going concern who stands solidly by his fellow workers — giving them the protection of his position as President. He is always prepared to give his support in an hour of trouble. Thanks, Bob.

—MAISIE.



ROBERT CLIFTON
Native Brotherhood President

He Lived With

The Shadows of His People

By CHA-LA-NUNG

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THE white man's medicine was bad. There was no end for our sorrow. For the coming of four seasons the chant of death was for us to hear. We did not war. The sadness was for those who had died. With scars upon his legs Red Cloud suffered for his people. His heart we had taken with our cry of war. His peace we had turned aside and now there was only sorrow.

A council of white soldiers came to sit with Red Cloud. They were from the white man's cities of the sun. Their words were good once more, the treaty they gave us of many promises. The white man would be taken from the shadow of the Haa-sa-ta and the Hills of the Spirits. The fort of the White Eagle would be taken away. It was a good word and Red Cloud put his mark to the treaty. Spotted Tail sat with him. He smiled for the peace but knew the truth of the words.

Territories To Let Indians Have Liquor

NEW AKLAVIK, N.W.T. — The Northwest Territories council gave second reading late in August to a bill to permit the territories' commissioner to authorize sale of liquor in branches of the Canadian Legion.

The council voted five to three to give second reading to the amendment to the liquor ordinance. The amending bill was the first private member's bill ever introduced in the council's history.

Earlier Jean Boucher of Ottawa, director of technical services of Indian affairs in the citizenship and immigration department, said he sees no reason why Indians should be regarded as helpless children where liquor is concerned.

My brother and I went to Sitting Bull with this. He was coming to sit in the place of council that had been taken from Red Cloud. He was not glad for the treaty Red Cloud made with the white man from the cities. There was a dark cloud upon it. The paper would be folded and its words become twisted. A dark vision he saw for us. We would grow fat. But, it would not be the fat of a well man. It would not be the good meat of the buffalo hump to fill our stomachs. We would be bloated with the lies of the white man.

My brother and I were together and we said war. We were crazy now with the name of us. We would drive the white man from our land.

Sitting Bull was quiet in his say: "There is no war for us to go to, my brothers. We must wait for the white man. The mark of Red Cloud is upon his treaty. We do not go against it. We do not raise our hand. Red Cloud's word is our word. His honor is our honor."

There was a prayer with all of us then. A word spoken would be a word to keep. This of our fathers we would never forget. As it was his truth, it would be our truth. For that, we would be above the word of the white man whose tongue was forked. We would do no more than we would say, we would do no less. But, we would hold what we gave our promise to.

Now the prayer in me is gone. I have seen my people and listened to the word of them. It is bad. Even if there be truth, they will deny their blood. They will stand with the white man against their own. Their promises are no more than the shadows of a bright day. That is my people now. Are there two of the many that will stand as one? My eyes do not see it. The night does not pass for me. I look for the word that will bring us together. What is it? What is it? Help me, help me, help me, my

people. Help me!

The promise of Red Cloud we would keep. We would not break the treaty. But we would not go to sit upon a reservation. Sitting Bull said he would bring his people to the north country of the Haa-sa-ta. My brother and I would take our people into the hills. Red Cloud and Spotted Tail followed the white man to the reservation.

The white man was good in his word of the fort. The soldiers left it and we put fire to the wood that it became of the ground. The White Eagle had been taken from his soldiers many seasons. For his good heart shame was brought upon him. The eagles were gone.

The vision of the fort had been with Sitting Bull. He had said it. Now he was great among the Dakota.

MANY seasons we lived in the peace of the treaty. But new white men came to take away more of our land. There were no white soldiers and for that we could not make war. We could only watch with our eyes and have our hearts break. Our land was gone into, our buffalo were killed.

For all of that we could have smiled, we could have known happiness. But our own were going against us and for that we cried. Those were our tears. The heart of the Shoshones were gone. He came to sit next to the white man. He opened his hands to gold and opened his mouth to lies. He said the word of where our villages were to the white man, he became his scouts.

"We must turn to the white man," they would say. "He kills us if we do not."

Terrible was the torture done to the Shoshone, I say it. But more terrible was the bad they did

when they turned from their own blood.

We made war upon them for what they were doing. We would give them sight and take away their blindness. Red Cloud saw his son and his braves to stand with us.

"Give them good eyes," Red Cloud said. This was his word and for it his son was killed. There was no end for his tears. He went to the cities of the white man and cried the wrong shown to us. He said the truth of the treaty he had signed. As the winds blew, the words of the treaty went. The good land of the reservation Red Cloud had gone to sit upon was taken away. It was given to the cattle of the white man.

(Continued Next Issue.)

Mining Wealth For Spokane Indians

Two Indians of the Spokane reservation in Washington have accepted a \$17,500 bonus for a 12-year mining lease from the Dawson Mining Company. The Indians who own a 120-acre tract which so far has yielded money only from a sheep-grazing lease, were about to accept an offer for one-fourth of this amount when the proposal was rejected by the Indian Bureau.

In addition to the bonus, the Indians will also receive annual rentals of \$1.00 per acre and royalties on a sliding scale ranging from 10 to 20 per cent of the mine value dry ton of the ore received. Uranium has been discovered nearby.

The two principal owners are Mrs. Lucille Boyd Gallegos and her 17-year-old orphan brother.

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SOCIAL CREDIT GETS THINGS DONE

Reserves Described As 'Concentration Camps'

(From Toronto Telegram)

OTTAWA.—Indian reserves were described as "glorified concentration camps" and "land that wouldn't maintain a gopher" in the Commons recently.

The first description was ap-

plied by Ambrose Holowach (SC, Edmonton East) in a sharp attack on the government's handling of Indian affairs.

He called for a new, all-embracing program to restore some of the dignity and respect of Indians. The white man should have a "guilty conscience" about his treatment of the Indians.

Opportunities and health and

welfare measures similar to those enjoyed by other Canadians should be given the Indians, most of whom did not know what it is to be out of want, he contended.

HELP AT HOME

Mr. Holowach said Canada has given \$128,000,000 to the Colombo Plan to help capital development in Asian countries and provided more than \$4,000,000,000 in fiscal

aid to foreign countries since World War II. Charity could be better exercised at home.

R. R. Knight (CCF, Saskatoon) said Indians have been put on land that wouldn't maintain a gopher. The whole system of Indian education had broken down—"if there was anything to break down in the first place." It was a hodge-podge of local, provincial and federal responsibility.

Citizenship Minister Pickersgill, responsible for Indian affairs, said he admits conditions are "not what we would like."

The Indian population was increasing and it was imperative and urgent that new ways be found to enable Indians to make a living.

Because more stress will have to be placed on vocational and high school education, he said, the Government will establish a system of scholarships for promising Indian students to go to high school and university. He did not elaborate other than to say no Indian student would be denied a chance to attend high school if he wanted to go.

Mr. Pickersgill said he was sorry to state that day schools for Indians probably will have an important role in the future, though the better educational system is recognized as integration of Indians and whites.

Are Movies Looking for Villains or Scrapegoats?

By A. J. ARNOLD
Jewish Western Bulletin

WHOSE PROBLEM deserves the greater consideration—the problem of the Indians who dislike being stereotyped as "redskin villains" in the movies, or the problem of the movie-makers who have trouble finding willing villains? This question comes to mind after reading the editorial entitled: "Villains Are Hard To Find," in the August 2 edition of the Vancouver Herald.

From the title the first thought is that this editorial was written with proverbial tongue in cheek. But even if this were so, I find myself taking serious exception to its argument on reading it through.

Comparing the Indians to bankers, who are said to be another frequent choice of movie script-writers for villainous roles, is nothing short of ludicrous. Who is it that suffers from social and

economic disabilities, the Indian, or the banker?

An Indian school teacher has stated that "millions of youngsters in North America are indoctrinated by these pictures to hate their fellow citizens of Indian background." The editorial writer rears up in righteous indignation at the suggestion "that a long tradition should be scrapped because of the fear that youth is in danger of being indoctrinated."

By what logic can anyone defend the inglorious tradition of depicting the Indian as the more-often-than-not villain of the Western movies.

"Citizen" a publication of the Department of Citizenship and Immigration, issued in Ottawa, recently reprinted an article on racial stereotypes from the "Unesco Courier" by the well known sociologist, Otto Klineberg. The writer explains such stereotypes as "pictures in our heads . . .

(which) are typical of the ease with which most of us generalize about national or ethnic groups, usually without even stopping to think where such 'information' comes from, and whether it represents the truth, the whole truth, or anything like the truth . . .

"Few people realize how much the existence of stereotypes may color our relations with other people, even to the extent of seeing them differently as a result. What we see is determined in part by what we expect to see . . ." Klineberg explains.

When it comes to the charge of maintaining unfair racial stereotypes I am afraid the movies are often guilty. Depicting bad bankers will not make people lose their faith in banks or bankers, but the repeated showing of bad Indians

(Continued on Page 10)

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NORTHERN ASSOCIATE EDITOR _____ CHIEF J. J. ANTOINE
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Racial Discrimination Or Proper Integration

RECENT editorials in four Canadian newspapers seriously discussed the welfare and future of the native population. The newspapers were the Brockville, Ont., *Recorder and Times*, the Belleville *Intelligencer* and the Victoria *Daily Times*, and the Halifax *Chronicle Herald*.

The *Victoria Daily Times* commented on a suggestion by Dr. Cyril Belshaw, an anthropologist who conducted Indian research at the University of British Columbia.

Dr. Belshaw concluded that integration of Indians with the non-Indian population could be brought about by giving them the full privileges of citizenship and at the same time allowing them to retain their particular rights as Indians. Among other things, they would have the right to vote but still not have to pay taxes.

The editorial goes on to say that many others who have studied the subject assume that "given the cushion of special rights as Indians until they mature to a fuller understanding of citizenship, the natives will eventually group up to the job of accepting responsibility."

The editorial points out that the Indian population is rising but Indians still are not accepted as full citizens. Other Canadians must feel a reproach "for the manner in which the native has been regarded." For this, the Indians need special consideration.

It quotes Dr. Belshaw as suggesting that the Indians should not be made to conform completely to the ways of others but should be "integrated into our society in a way to preserve cultural assets."

The *Ontario Intelligencer* commented on a recent statement by Citizenship minister Pickersgill, that it is getting harder for Indians to make a living by their traditional way of life—hunting and fishing.

Says the *Belleville* newspaper:

"Whether this situation is to be viewed with alarm or greeted with cheers is a question for the Indians to answer. If they wish to continue the traditional life of the forefathers, trapping, hunting and fishing, the least the white man can do is to preserve for them areas in which this mode of life can be carried on. If, on the other hand, they desire to live like the white man, every facility should be provided to make this possible.

But the Indian population is rising, and increasing numbers will have to seek other ways of making a living. "For them, of course, education is a necessity."

The *Brockville Recorder and Times* comments on this statement by a maritime newspaper, *The Halifax Chronicle Herald*:

"The federal government program to take Indians off the dole and get them into work that will contribute something to the Canadian economy, is a move that merits all the support and encouragement it can get."

The *Brockville* paper comments that many Indians "would prefer earning their own living to accepting handouts but they either have not received proper training or are not welcomed by employers."

The editorial concludes:

"A little more effort on the part of public and governments alike could properly integrate the Indians into the Canadian community."

IN 1956

Annual Border Crossing As Seen by Big White Owl

By BIG WHITE OWL

THERE was a very noticeable lack of interest in the Annual Border Crossing Celebration held on July 21st of this year. It was minus so many things—dignity was only one item it lacked.

There was no kind of program leaflet to be had. At least, I never saw one. No one knew what to expect next. The whole set-up was dull and uninteresting; it was utterly devoid of order and precision. Even the behaviour of some of the distinguished guests was not beyond reproach!

The refreshment booth on the grounds was in a pitiable state of complete confusion. . . . The hot-dogs and the hamburgers were terrible, the pop was much too warm, and the attendants sadly lacking the art of courtesy. Everything was run in a haphazard sort of way.

The adoption and initiation ceremonies were about the shoddiest, the most lifeless and meaningless, I have saw; with some of the participants wearing white man's heavy work boots while doing the sacred initiation dance—Shame!

Furthermore, the initiation dance was performed upon the narrow ledge of a board platform built on a steel structural base. . . . Would it not be better to have the initiations performed upon the bosom of our mother, the Earth? Perhaps in a large circle where the dancers would have plenty of space for expression and freedom of movement.

From what I saw this year I would predict this is the beginning of the end for the annual border crossing celebration, although I hope this is not so!

Major V. MacLean Howard, a prominent barrister, and past president of The United Empire Loyalists, Governor Simcoe Branch, Toronto, Ont., was made Honorary Member, but for some unknown reason was not given an Indian name.

The following is the talk I gave at the 1956 Indian Defense League Border Crossing Celebration. I am not sure that it was appreciated or understood. . . . Only a very few of the listeners seemed to grasp the message I had hoped it would convey:

I am always happy to be present at any occasion where Indian people, representing many different tribes, are gathered together in good fellowship and peaceful assembly.

Th last time I had the honor to address this gathering I spoke of "The Indian Pipe of Peace." Today I shall speak on "The Religious Beliefs of My Forefathers—The Delaware Indians."

Ladies and Gentlemen: In our time far too many people think the early Red Man had no religion, no philosophy, no idea of right and wrong. I wish to state, most emphatically, that such an attitude is entirely wrong. Every ceremony, every dance, every function, in the life of my forefathers indicated their deep religious respect for the Mystery of Life, and their belief in the GREAT SPIRIT.

The Red Man never grovelled in the dust to worship his Mighty Manitou. He usually stood upon the summit of a hill or upon a high mountain; from where he faced his Creator with outstretched arms as he talked with Him. His religion was sane, clean and good. I sincerely believe in the religious faith of my early ancestors and nobody can ever make me believe in anything else!

There was no such mythical creature as "Satan" to put fear in the hearts of my forefathers. And there was no "Hell" for the Indians until the White Man came, and when he began to trample the Indian villages into the dust with his rough shod feet only then did the Indians begin to understand the meaning of "Hell."

I think it is high time the white man should set earnestly to work and give our youth better educational opportunities, and restore to the Indian tribes their ancient traditions of tribal law, lore and legend, identifying them with each band or council to the limit of their ability. They would be offering 500,000 North American Indian people the recognition and equality they so richly deserve and which would be their best stimulant in this modern world as we know it today.

Ladies and Gentlemen: I am here today to speak for those who still believe in the religion of our forefathers, a religion which taught that all beings are of one blood, a religion which taught that we were made by the same Master Hand that formed all life on the earth, and beyond the earth.

At the head of our Pantheon stands the Mystery of Light; in other words, Kitche Manitou, Katanehitooweit, Pahtumowaus, meaning, the Great Spirit, The Supreme Being, the Infinite One, who was without beginning and is without end. He is the Great Architect of the Universe and there is none greater than Him. His dignity and honor, a white man or any other kind of man can never possess. Kitche Manitou is in the earth, around the earth, and beyond the earth—His unseen spirit is here and everywhere!

Kitche Manitou is the Tamenend of Everything or Grand Chief of Everything. His home is in the glory of the Infinite Universe, and of the Lenni Lenape nation call it "Ahwosa Kuma," which is the twelve and greatest spirit paradise from this all too materialistic world.

He is the Great Mystery of Our Faith, and He created all things by the power of His will and through the good spirits sent by Him. The Tortoise of legendary fame represented one of the foremost spirit-forefathers in Lenni Lenape culture and mythology.

It is said, by the wise ones, the Tortoise carried the first embryo of the New Earth upon his back, and from a little piece of mud it increased in size and grandeur until it became large enough never again to be flooded over by water. Seven of the most essential elements of better understanding of our earthly existence are symbolized by the Tortoise as follows: Life, Perseverance, Patience, Integrity, Wisdom, Tolerance, Death.

(Continued on Page 5)

Continued from Last Month

By the Late NEWELL E. COLLINS

Tecumseh and the War of 1812

On the south bank of the river, Clay with eight boats in his charge was having considerable difficulty by reason of the swift current and swollen stream. However, a landing was finally made, and although the party was discovered by the Indians, they succeeded in reaching the fort without the loss of a man.

A gallant sortie led by Colonel John Miller of the 19th U.S. Infantry resulted in the capture of a small battery, forty prisoners being taken. This was a daring attempt and nearly resulted in disaster, as at one time the party was entirely surrounded by Indians, when a part of Elliott's company was rushed to the rescue.

On May 5th all of the American troops were withdrawn into the fort enclosure, the shelling was resumed and the siege continued. The bombardment lasted until May 9th, but frequent sorties by Harrison's men kept the British and the Indians at a respectful distance. The weather was wet and cold and sickness and fever infested the British camp. The British shells did little damage to the fort, most of them sinking harmlessly into the wet clay.

This type of warfare did not appeal to Tecumseh and, becoming exasperated, he sent Harrison the following challenge: "General Harrison, I have with me eight hundred braves. You have an equal number in your hiding place. Come out with them and give me battle; you talked like a brave man when we met at Vincennes, and I respected you; now you hide behind logs and earth like a ground hog, Tecumseh."

The Indians, having shared in the division of the plunder from the captured boats, were eager to

return to Fort Malden and they were deserting in alarming numbers; nearly half of the Canadian militia had gone home. Presently a messenger arrived with news of Commodore Chauncey's success on Lake Ontario, that Fort George had been captured by the Americans and that the British had abandoned Fort Erie. Proctor thereupon raised the siege, returned to his boats with his prisoners, and on May 9th set sail for Fort Malden.

Although this expedition had cost Harrison nearly one thousand men, from a military standpoint it was barren of immediate result. Anticipating success, Proctor had promised the Territory of Michigan to the Prophet as his share of the reward. Tecumseh was to have been given the person of General Harrison.

Fort Meigs was not molested again until the middle of July and in the meantime General Harrison had transferred his headquarters to the Upper Sandusky and Cleveland, leaving Fort Meigs in charge of General Clay. The Americans were making preparations to advance as soon as a naval force could be provided which would be sufficient to protect them.

Tecumseh continued to urge

Proctor to make another attempt against Fort Meigs. The British and Indians were greatly in need of food, the Indians at Fort Malden requiring ten thousand rations daily, but General Prevost had informed Proctor that no more supplies and no more transports could be spared for the western frontier — that his food must be captured from the Americans, the nearest stores being Cleveland and Fort Erie. Thereupon Proctor, hastily collecting a force of regulars, militia and Indians, again set sail for Fort Meigs, appearing at the mouth of the Maumee on July 26th. General Clay immediately sent a message to Harrison, who had removed his headquarters to Seneca. This second expedition consisted of about five hundred British with perhaps double that number of Indians. However, some accounts state that there were between three and four thousand in the party. With the exception of a few light field pieces, no artillery was brought.

On this occasion Proctor planned to take the fort by strategy rather than by force of arms. This plan had been originally suggested

by Tecumseh and had Proctor's approval. Upon landing, a party of Indians detoured through the woods to the south and commenced firing their guns rapidly, with the intention of deceiving the Americans into believing that they were making an attack upon reinforcements which were arriving. It was hoped that the garrison would leave the fort to go to the rescue of their comrades. A detachment of British had been concealed in the woods near by in order that they might cut off the Americans.

(To be Continued)

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Cha-la-nung Not After Publicity

August 24, 1956

Dear good friend, Mrs. Hurley:
I've been meaning to write you before, but no time.

I want to thank the man who wrote in your paper wanting to know of my life. But, I did not give you the story to gain publicity for myself, now or ever. The story of my life is not colorful. I did not write the story "He Lived with the Shadows of His People." It was given to me by my grandmother's brother. I only worked on it to clarify and omit some things which I alone should only know.

Please give my thanks to Big White Owl for the article in your August issue of The Native Voice. He spoke words I have always felt somehow could never describe my thoughts in such a way nor with such words. I cannot even find words except to say "thank you" and what he said was "good."

We are going to a Pow Wow in the Dakotas over the Labor Day week. Then, September 21 and 22nd we Chicago Indians are having a Pow Wow. All Tribes American Indian Centre of Chicago is giving it.

When I come back from the Pow Wow, I will write again and tell you many of the things I have heard and what I have come to realize.

I hope this finds you and your loved ones well. God be with you.

Sincerely yours,

CHA-LA-NUNG

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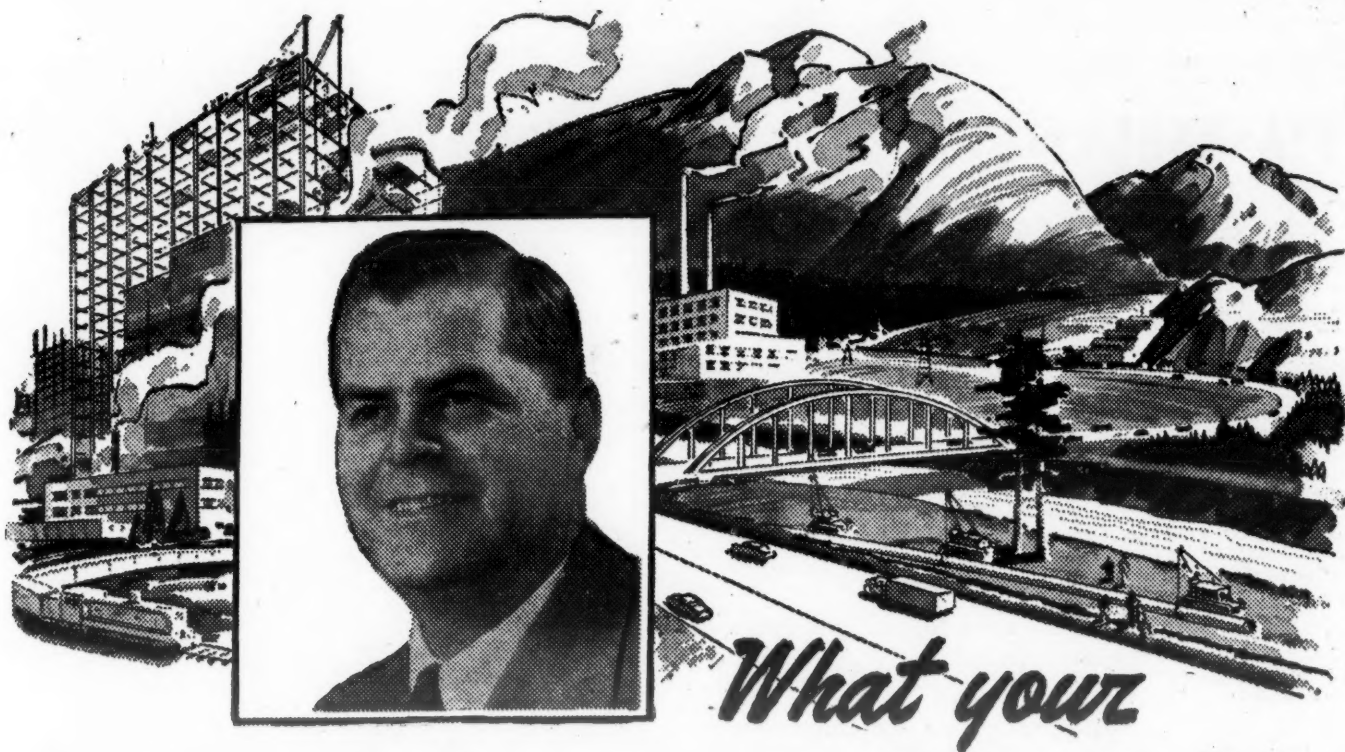
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✓ THE HIGHWAY PROGRAMME — Social

Credit is undertaking a highway construction programme that dwarfs the efforts of former governments. Everywhere in B.C. new highways have been built or are under construction. Contractors are now working on 400 miles of new main roads, and hundreds of miles of secondary roads are being rebuilt and improved by day labour. This year \$68 million has been allocated for highway construction.

✓ RECREATION — Social Credit has created a

whole new concept in the field of recreation, and plans for further co-ordinating and extending this programme are being studied. New park sites have been established and existing sites have been developed to provide picnic and camping places in all populated sections of British Columbia. New highways have provided access to these sites as well as to favorite hunting and fishing locations. Conservation and propagation of wild life is being developed by the Game Branch. For those who prefer less vigorous recreation, community programmes have been created and trained regional counsellors appointed. Recreational subjects cover everything from golf to millinery and from steam engineering to soil management.

✓ HOSPITAL INSURANCE — Social Credit has

eliminated the arbitrary and unfair hospital insurance premium plan, replacing it with a sales tax plan that establishes hospital protection on the basis of ability to pay. The individual in the low income bracket does not pay as much as his wealthier neighbour. And for the first time, industry is now making an important contribution to the cost of maintaining and operating our hospitals.

✓ THE TOLL BRIDGE PROGRAMME — Social

Credit is now building six major bridges that are badly needed and were promised for years by other governments. Cost of these bridges, totalling \$37 million, will be shared by those who use them and by the Highways Department. At present under construction are the Marpole Bridge and the Second Narrows Bridge in the Greater Vancouver area; the Agassiz-Rosedale Bridge; the Kelowna-Westbank Bridge; and the West Arm Bridge at Nelson.

✓ AID TO MUNICIPALITIES — Social Credit in

the past four years has increased its financial contributions, direct and indirect, to municipalities of British Columbia by more than 40%. This aid in 1952 amounted to \$28 million—in 1956 to \$43 million. The burden of education costs have been lifted from the municipalities by increasing government contributions from \$8,100,000 in 1952-53 to \$23,500,000 in 1956-57. Municipalities are also protected from increasing school costs in future years by the introduction of a formula that increases government payments as costs go up.

✓ SOCIAL WELFARE — Social Credit has estab-

lished new standards for Canada in its care of the aged, the needy and the handicapped. No other province approaches British Columbia in its humanitarian treatment of those who need help. Old age pensioners receive a cost of living bonus of \$20 a month. Social Assistance Allowances, increased twice in the past four years, are now 25 percent higher than they were in 1952. Disabled persons receive a \$20 monthly bonus in addition to the regular allowance. Last year British Columbia spent \$15.33 per capita on Social Welfare compared to \$9.12 for C.C.F. governed Saskatchewan and \$5.55 in Manitoba where a Liberal government is in power.

✓ PACIFIC GREAT EASTERN RAILWAY

—Social Credit has revitalized the P.G.E. Trains are now bringing freight and passengers in and out of North Vancouver and by the end of 1957 the Peace River towns of Fort St. John and Dawson Creek will have direct connection with the coast. The line has been completely rebuilt, new rolling stock has been purchased, and finally it is showing a regular and steadily increasing operating profit.

Vote for the Government that gets things DONE!

Vote SOCIAL CREDIT X

Passing of Johnson Russ Blow to B.C. Brotherhood

With my deepest sympathy to the bereaved family of one of our main posts of this our organization, Johnson Russ of Naas River. He has gone beyond to his eternal rest but he shall be ever remembered by all for his unfailing activities during his time—striving to achieve the betterment of his race, the Natives.

He was one who was faithful to the end—still at his post until the voice came to call him to a higher position and awarded him with eternal rest.

Men like Johnson Russ and Dan Assu and others who have gone before are to be ever remembered by our organization (and in addition are my hopes for the future that the younger generation will step forward and retain the chair of our dear passed Brothers and fathers of our Native Brotherhood.

Young men, the armour will fit anyone who volunteers. So many of you are capable so let's get

going—remember we want a better place to live in for the generations to come—HENRY McKAY and KITTY CARPENTER for the Native Sisterhood, Bella Bella.

The Native Brotherhood of B.C. has lost a faithful and valuable brother in the death of Vice-president Johnson Russ of the Naas. He devoted his life to the advancement of his people and was a faithful worker in this cause.

The Native Voice expresses deepest regret in this great loss and extends deepest sympathy to his family.

ANNUAL BORDER CROSSING

(Continued from Page 4)

According to our ancient teachers, all the great powers of nature were assigned to their duties by the will of the Ignite One. For instance, He gave the four quarters of the earth, and the four winds that came thereof, to the masterful guardianship of four powerful spirits which in Lenni Lenape language are called "Koo-min-nah'uk," meaning Our Grandmothers, and the four powerful spirits were named as follows:

1. "Koo-min-nah Enda Kiton-ughi-lawk," Our Grandmother, where the sun rises.
2. "Koo-min-nah Enda Wesi-kawk," Our Grandmother, where the sun sets.
3. "Koo-min-nah Winja Shaw-wan-o-wee," Our Grandmother, from the warm place.
4. "Koo-min-nah Winja Loo-wan-o-wee," Our Grandmother, from the winter place.

In the early days, the sun, the moon and stars, in the heavens represented to the early Red Man a kind of personal guardian spirit; the first as stepfather, the second as elder brother—and the last ones, the stars—they were regarded and looked upon as strange and interesting "spirit-forces" that were placed up there by the Master Hand to be studied, admired, held in reverence and wonderment by the Lenni Lenape.

According to a very old legend, the Great Spirit assigned to the beautiful pale moon that she should give her light to the earth at night. The great shining sun was ordained to be the light of day. And whenever the moon became tired and covered her face with a shadow, the stars took over and gave the world their mellow light.

Up there in that great hushed immensity, in that limitless sea of space; they seem to dance to the tune that rocks the cradle of the whole Universe—and the wise ones of the Lenni Lenape nation learned to dance and sing to that same rhythm.

The weird, mournful wail of the wolf, the lonely, pleading cry of the "Ma-tay-wi-loon," the soft, all-pervading, all comforting hum of NATURE was their mighty symphony. Truly, the Lenni Lenape people were satisfied and made happy by the music of the Unseen Gods!

The makers of the mighty thunders in the sky were called "Koo-mook-oosin-nah'uk," "Pet-hakowe" and "Pila-soa," meaning Our Grandfathers. In the imaginative minds of the Lenni Lenape they took the mental form of man-like beings with wings and fiery tongues.

Their duties and tasks were to water the crops, to keep the earth fresh and clean, to protect the people from the terrible man-killing, man-eating reptilian monsters that once roamed and plundered about on the newly formed Earth.

The people of the Lenni Lenape nation were taught to believe that the good earth is the mother of every living creature, including man. Whenever they spoke of HER they always addressed HER as "MOTHER EARTH." My forefathers also believed that Kitche Manitou is the Greatest Chief of All, even as HE IS the one and only Father of All Beings and Things!

I HAVE SPOKEN.

Tribes Win Back Mineral Rights

Restoration of mineral rights in 480 acres on the Wind River Reservation in Wyoming to the Shoshone and Arapaho tribes has just been completed. The action was taken after request by the tribal councils involved and upon recommendation of the Indian Commissioner.

The lands concerned were originally part of unallotted and unreserved lands and were homesteaded by non-Indians during the 1930's. Mineral rights, however, were reserved to the United States.

Your LIBERAL Candidates Stand Pledged To:

- Reduce taxes, beginning with immediate reduction of the provincial sales tax to 4%;
- Give true road value for car and truck taxes by building more and better roads. competently engineered and let by competitive contract only;
- Guard against dissipation of our natural resources — forest — fish — power;
- Establish a permanent Development Board to do for British Columbia what the Gordon Commission is now doing for Canada;
- Re-establish a full time Labour Relations Board; extend workmen's compensation to include all commercial fishermen; provide arbitration rights for the Civil Service of British Columbia; refer all labour matters to the Standing House Committee on Labour;
- Honour our responsibility to the aged, sick and poor.
- Form a Department of Youth Affairs under a responsible minister to aid our youth in education, sports, the arts and all their endeavours and to combat the ever growing problem of juvenile delinquency.
- Meet disaster to agriculture with direct action;
- Restore the authority of Municipal Councils and School Boards;
- REVITALIZE THE PROVINCIAL ADVISORY COMMITTEE ON INDIAN AFFAIRS;
- Re-establish true and conventional methods in stating the debt and financial position of the province.
- Respect the democratic function of the opposition as criticism is the symbol of a free society.

Vote Liberal!

PUBLISHED BY THE B.C. LIBERAL ASSOCIATION

Renew Your Sub

THE NATIVE VOICE
325 Standard Bank Bldg.
Vancouver, B. C.

No Blanket Appeal for Indians

OTTAWA — The government last month rejected an opposition proposal to give Indians a blanket right of appeal to the courts against all cabinet and ministerial orders affecting their rights and interests.

Davie Fulton (PC—Kamloops), supported by all three opposition parties, made his proposal as the Commons concluded study of a catch-all bill embodying several amendments to the Indian Act.

Bones are Indian

TORONTO—A mass grave opened by a power shovel is that of a burial ground for 1,000 Indians, history teacher James Lovekin says. Reeve Gus Harris said the burial ground on the site of a proposed housing development in Scarborough may be preserved as a park.

One extends Indians' liquor rights—provided the provinces agree.

Citizenship Minister Pickersgill and Mr. Fulton disagreed on the question of whether Indians already have the right to appeal to the courts any decision affecting the property rights of Indian bands or individual Indians.

Mr. Pickersgill said they have. Mr. Fulton argued they have not and moved an amendment that would have added a whole section to the bill.

It would have given Indians the right to appeal any government decision affecting band funds, reserve lands, real and personal property and the enfranchisement or disfranchisement of Indians and bands.

DEFEAT AMENDMENT

The amendment, proposed after the Commons completed clause-by-clause study of the bill, was defeated by a vote of 41 to 27, the

Liberal majority out-voting the Progressive Conservative, CCF and Social Credit parties.

The most contentious section in the bill—which now requires only third reading before being sent to the Senate—would give Indians liquor rights approximating those of the white man.

There was a sharp division of

opinion among members of the parties.

Subject to the wishes of the provincial governments which regulate liquor laws, Indians now are permitted to buy and consume liquor in public places. That is the practice in Nova Scotia, Ontario, Manitoba, British Columbia and the Yukon.

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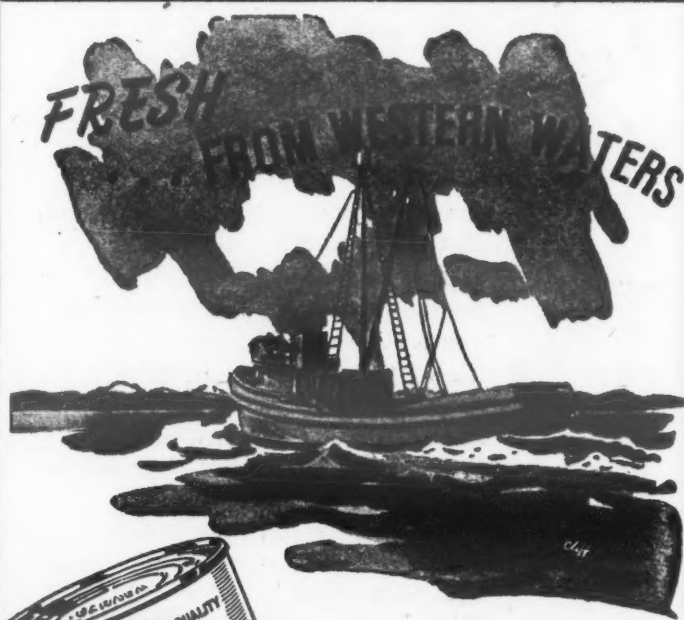
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Birthday Messages Reach Silent Dawn

Dear Folks:

Thanks so much for your telegram on my 90th birthday; it meant so much to me, please understand. Also one from Mr. John Clark of Nelson Brothers Fisheries; card from Frank Assu, his family and the dear Princess Marina, and a picture from Mr. Bill Cun-

ningham of the Province. Will you please thank those fine folks for remembering me on this occasion, because these are the only ones I heard from up there, just four.

The article in your wonderful paper was so welcome, but, my dear, sometimes they put an Indian into some hot water in this way. I, or my father were never Chiefs of the southern branch of the Apache Indians. As I told you while there and have also in my letters, there is much criticism among tribes and clans just the same as in your people, so please again let us get this as is, the southern branch as you speak of the Apaches was lead by Columbia, Coache, Geronimo and others but never by any member of my family.

If you will read the history of your own country you will see that my branch are called by some historians as being cousins to the Apaches from the north. Other writers call us the northern branch, but always the NORTHERN. The name of my tribe is, and I spell it again, ETCHAREAT-TINES.

Your own history will explain to you that the first real accepted history of my tribe was when we

were discovered on one side of a lake and a tribe of Indians of the CREES on the other.

We were discovered, according to many of your historians, so they tell us, by an Englishman by the name of Sir E. Pond, and some history states that at one time this gentleman was with the Hudson's Bay Company.

Now, again I will explain the great difference between the Geronimo of the southern Apache and my grandfather whose name was pronounced just the same but was spelled GERHARANIMO. Now please, the name Geronimo of the southern Apaches meant, I believe, "The man who yawns," while my grandfather's name meant "the man who smiles." They never met and were of no blood kin we know of.

The reason that I am bringing this to your attention is because in your paper of July, it was stated that my father was great southern Apache Chief, which is, of course, not so. That has caused me much comment that should not have been.

The lake that I speak of in your country where we were discovered was later called Slave Lake, and still later called Greater Slave Lake. You see my tribe were not warlike but were farmers to a small extent and moved from north to south as the weather and supply of food and water shortened. So please, bless your heart, read this letter carefully.

I wish I knew what has been in the press up there since I was

there, but anyway, I enjoy being thrown at; it lets me know that I am in some one's hair and that I am doing some good at least.

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Harvest Time For Celebration

Harvest time has always been a time of celebration in the history of mankind. This period was also important in the life of all the Indian tribes of North America. It was the gathering of the clans of the various tribes, and many days were spent in celebration, thanksgiving, fun and good fellowship.

To continue this custom, and to extend it to the white brothers of the Indian, the "Mascoutin Society" of Chicagoland, is inviting all those interested in the American Indian to participate in the "O-SA-WAN."

This gathering of the tribes will take place on the 7th, 8th and 9th day of September, 1956, at Bedford Park, Illinois, a suburb southwest of Chicago.

A complete program of events will make this an interesting time for all. Of course the highlights of all harvest festivals was the dancing—Indian Style—and there will be plenty of time for that; also trading, games, displays of craftwork, various costumes, periods of chanting, dance instruction, etc.

Make plans now to come to the "O-SA-WAN," put on your costume, and take part in a Pow Wow that will be long remembered.

More information will reach you soon.

THE MASCOUTIN SOCIETY

Reader Finds Interesting Items

Nanaimo, V.I., B.C.

Dear Sirs:

Sending \$2.00 for a renewal of your valuable paper, The Native Voice.

We sure enjoy your friendly news and conversation, and also learn a lot of your good work of what goes on among our Native people of B.C.

Thank You kindly.

NELS WILSON

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They Won Their Battle Against Seaway 'Dozers'

CAUGHNAWAGA, Que.—Mr. and Mrs. Louis Diabo of the Caughnawaga Indian Reserve have won their battle against the St. Lawrence Seaway Project bulldozers.

They were among the many Indians living on land expropriated by the Seaway Authority as part of the seaway development. The Seaway expropriated a total of 1,200 acres — about one-tenth the property along the St. Lawrence River reserved for the Caughnawaga Indian band.

Some of the land was held in common by the band on which in-

dividual band members had established themselves and which they had improved. Some, too, was land owned outright by members of the band.

THE DIABOS

The 63-acre farmland on which the Diabos had lived since they were married 54 years ago, was owned outright. Mr. Diabo, incidentally, is 79 years old; his wife is 69.

But, they like the rest of the reserve, received no compensation. In fact, some reserve land was taken over as long as a year ago, but instead of cheques the Indians received notices to vacate their

farms and homes.

But the Diabos refused to leave until they were paid for the land on which they had worked for years.

Their tree were cut down. Bulldozers moved through their fields and around their house and barn — but they remained in their home.

The access roads were bulldozed away. Their fences were bulldozed down. Their water supply was ruined as the big machines ground down their fields. But the Diabos stayed where they were.

Finally, on March 22, they won the battle. They were given a cheque for \$70,326 for the farmland. They paid \$1,000 for it 54 years ago.

The cheque was presented by no less an official than Hon. Lionel

Chevrier, chairman of the Seaway Authority.

Two other Caughnawagans, who had taken heart from the Diabos and also resisted the advance of the bulldozers, also were paid the same day.

Angus T. Snow, who works in the Indian Agent's office, received \$17,527 and 74-year-old James Comber was paid \$16,000.

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Scrapegoats

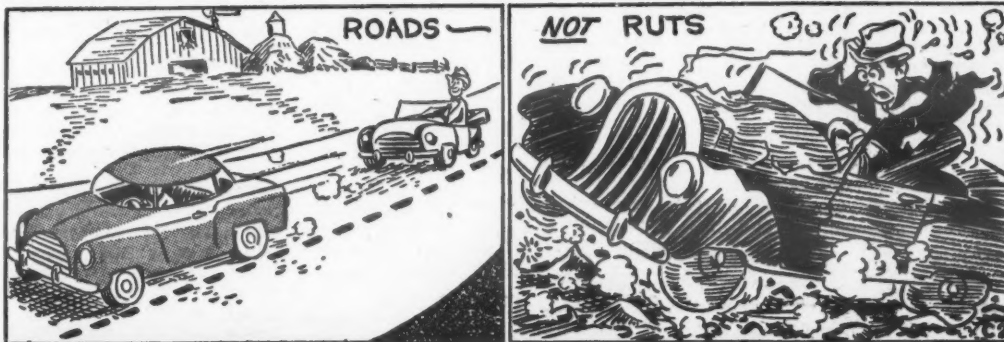
(Continued from Page 3)

will help to strengthen the bias barrier against this unfortunate minority group.

It has been stated that our Native Indians must regain personal pride in themselves and their traditions as one of the pre-requisites towards their integration as equal citizens. Surely we can help them in this by seeking to wipe out the picture of the "wild" Indian of the frontier days, who once may have been, but today is gone forever.

The Editorial writer advises the Indians that after all they are in good company in sharing movies' villains roles with bankers.

Bankers naturally want to keep their mortgages on finance. But we cannot expect Indians to be happy in the company of bankers if the only mortgage they get is one on prejudice.



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